2: Lorimer T-3 (1920-4; 1934-5) 1939 AV7 Burusho AV7

681 ment. A few years' exile in Shimshál is incomparably preferable to three years' penal servitude in Wormwood Scrubs, yet Hunza delinquents do not become recidivists.

643 423 Young Muhammad Nazím Khán took up his job determined, in the light of his travels and experience, to alter much that had been traditional under his ancestors, and within three years of his accession he had completely abolished the Yerpa system of cultivating the royal lands. Such as lay immediately under his own eye he retained, but all the rest are leased out on easy terms to tenants. For the first years a tenant pays no rent at all for new ground that he brings under the plough; he has to get his fields carved out, his water-channels made, and the soil worked. After the land begins to bear he pays a small fixed rent in kind, and if at any point he finds the bargain unprofitable he is free to resign his holding. A large part of the "new settlements" of Aliábád, including all the district immediately round our house, was *kutúkal* land (viz. royal land leased out), and there was no question that the system was working to everyone's satisfaction. The extra fields available had been eagerly taken up by families in the older settlements who were finding their freehold land too cramped, and many of our neighbours were sons who had hived off from the family freehold and whose relations were still living in Báltít, Haidarábád, or Dorkhan.

556 842 We once enquired, *à propos* of the meaning of the words "rich" and "poor": "Now what would you people consider a rich man?" "One who had, say, a hundred animals." (The ordinary peasant household has twenty or so sheep, goats, and cows.) "And is there any rich man in Aliábád?" "Only one, the Yerpa." This struck us as highly significant; the one rich man still bore by courtesy his grandfather's title of "Steward"! He was no doubt still enjoying his grandfather's ill-gotten gains. Our Yerpa was, in fact, a genial, kindly man, reputed generous. He was not envied: "Poor chap, he has no sons; he has to hire herd-boys to mind his flocks, and labourers to work his fields." In Hunza a man's true wealth is in his sons; they work the farm with him; if there are several, some can go abroad and earn. Not that a woman or a woman's work is

under-valued, but a boy will bring a wife to the house and children to the hearth, while a daughter will take her labour and her children to her husband's home.

In pre-British days the Hunza men bore a bad name in Central Asia as daring raiders. They are a hardy, fearless race, and they would strike a track through uninhabited and uninhabitable mountain country, leaving dumps of food at intervals as they went, fall on a rich caravan travelling from Leh to Yarqand, carry off the spoil, and return—via their food dumps—to divide the proceeds, the lion's share of which fell, of course, to their brigand chief. Any prisoners captured were sold as slaves into Afghanistan or Central Asia. Alternatively they would raid across the river into Nagir and come back with slaves and cattle.

Since such a form of life invites reprisals the Hunza people lived walled in in tight-packed villages close under their forts. We had in Aliábád the old fort-village, built on a promontory, with ravines protecting it on both sides, surrounded by a wall whose twelve beacon towers could send warning of a raid up and down the river—"and the red glare on Skiddaw roused the burghers of Carlisle." Only one of these beacon towers now remains and the crowded hovels are falling to decay. Since the *Pax Britannica* has come, the peasant builds his house and stores his crops out amongst his fields and orchards—without even a watchdog. A few conservative families move into their old "town house" in winter time perhaps for warmth and companionship, perhaps merely to make a change.

These famous raids were primarily the sport of chieftains, and the peasants of to-day find adventure enough, and danger enough, in their daily life not to regret them. The profits of such raids, which welcomely supplemented the scanty produce of the fields, are nowadays more than compensated by the money which the British put into circulation. The Mir draws a small and well-earned salary for his services as guardian of the frontier, a grant for keeping up the road through his territory, and a subsidy for his bodyguard of twenty-four men or so. Any sons the peasant can temporarily spare take service with the Gilgit Scouts, in the Public Works or other Govern-

7:Tobe C, T-3 (1959) 1960 AV7 Burusho AV7
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roasting or broiling, in Hunza most of the foods are eaten raw or lightly cooked.

To me, at least, the reason was plain and clear . . . they have little or no fuel. Coal is unknown, wood extremely hard to get . . . they have to go a long way to find a bit of forest or woodland. I saw practically none in the Hunza area. In another area I visited—Punial—one could see a few trees and copses that represented their woodlands. But timber suitable for firewood was not within reach of the people of Hunza. The bit of wood they did get would most likely come from an apricot or other fruit tree that had outlived its usefulness.

One of the most important reasons that apricots have become such an important part in the Hunzan diet is the fact that, by having found or created early, mid-season and late varieties, the Hunzan season for apricots extends two full months. This is a most vital consideration and is well worth remembering.

The staple oil or fat of the people is apricot oil. Ghee is used regularly, but butter can only be afforded and used on special occasions.

During the entire summer seldom, if ever, is meat served or seen on an average Hunzan's table, but during the three hard winter months (December, January and February) meat or chicken is sometimes used, if available (which is seldom). Even then, it is used only by the more prosperous or wealthy people. The poorer people can't afford to kill their cattle and use them for beef except on special occasions or religious holidays.

When I say the poorer people, I should qualify this statement, for there are no class distinctions whatsoever in Hunza. However, there are those families who own but one acre of land and there are those who own 10 acres. Therefore it is to be expected that there would be a difference in their living standards.

262 A farmer who owned and worked 10 acres of work-
556 able land might be able to afford to slaughter a sheep,
231 a goat or a bullock once a year. Yet this luxury could not be dreamed of by the farmer with but one acre.

273 Also, while winter lasts, a glass of wine made from
245 Hunzan grapes is enjoyed occasionally . . . but chiefly by the male head of the household.

415 Knives, forks and spoons as are used in the West are
412 not seen in the average Hunzan home and even earthenware plates are rare. But cups and earthenware bowls are to be found in most homes. Wooden bowls fashioned out of walnut by the wood-turner of the village are also used in many homes.

352 The rooms are quite bare in most homes. Furniture is a luxury and a rarity. In the homes there are found usually a chest, a chair or a couch and a table. Shelves to hold dishes are seen in most every home. Occasionally, a dresser or cabinet can be found. The floor in an average Hunzan home is an earthen one with a large
354 square hole in the center for the fire. Then, of course, there is a large square hole in the roof to allow the smoke to leave and to allow light to enter, for there are no glass windows. This is fully open in the summer but during the colder winter days the hole is kept
4 partly or almost closed. This is the chief contributor to the eye troubles which affect many people in Hunza, as mentioned elsewhere in this book.

439 At one time little or no money ever entered Hunza
437 and the meager trade that they did do with passing caravans was by means of barter. The caravans coming through from China would bring cooking utensils, cloth, silk, tea and other commodities. For these, the people of Hunza would trade some of their crops or would work as coolies, porters or bearers.

220 During the past few years a bit of money has come

584 Marriages are not arranged against
586 the will of either party, and although
divorce is legally very easy for men
593 or women, it is not common. Women
are neither abused nor overworked,
and the mother is the respected chief
of the house, as the father is of the
[581] farm. Marriage does not encompass
[562] companionship as we know it: men
spend their spare time in the company
of other men, and women visit exclu-
562 sively with other women. They hold
535 their dances on separate threshing
floors a half-mile or so apart, on the
same night, and woe betide the eager
teen-age boy who dresses in his sister's
clothes and sneaks into a girls' dance.

262 At the time of the Tumushuling,
[296] and only then, Hunza families
[231] butcher a sheep or two: cold weather
[251] preserves the meat for the few days
before it is all eaten—and it *is* virtually
all eaten. Even the long bones are
cracked to extract the last marrow.
After this taste of meat, the winter of
the dietary year sets in. Gradually the
supply of carrots and potatoes fails,
then the wheat, the barley, the dried
[146] apricots, and the tea. By springtime
the poorer folk may eat only once in
two days. No one starves to death, but
no one has enough to stop hunger.

146 The regular Hunza diet has no fats,
no animal proteins, no vitamin A, no
vitamin D, a deficiency of vitamin B,
and a serious deficiency of calcium.
Apricots contain some sugar and vita-
min C, but the poorer families are un-
245 able to raise large crops. (The size
556 of apricot orchards determines a
man's wealth and status.) Hunzas use
372 every bit of the apricot, as they do of
824 the sheep. They cut the pits from the
fruits, crack them, and remove the al-
[412] mond-like nuts. The women hand-
grind these with stone mortars, then
squeeze the meal between a hand-stone
[354] and a flat rock to express the oil. Apri-
cot oil is fuel for the saucer-shaped
lamps that illuminate their homes, as
lamps of this type have done since the
824 Bronze Age. The oil is very bitter, na-
278 turally enough, because of its high
content of prussic acid, fifty drops of
which are said to be lethal in about
[273] four hours. Men add a few drops, as
[262] bitters, to their wine, and occasion-
ally a despondent woman takes a dose
in order to commit suicide.

164 Mild cases of rickets and scurvy
146 are rampant every spring—not enough
to kill, just enough to loosen teeth,
cause aching knees, and deform ribs